

## BRITISH IGNORANCE.

## THE RELIGION OF SOUTHERN INDIA.

A Hasty Glance into the Ethical and Intellectual Life of the Catholics of India—Importance of the Tamil Language and Literature in the Problem of India—Past, Present, and Future—The Gurus.

LONDON, Aug. 22.—How much longer in England to keep her hold upon those vast dominions in the East, which less than twenty years ago Lord Beaconsfield, by a touch of political prestidigitator, converted into an empire? This is a very grave question, which really well informed and thoughtful Englishmen have been more or less quietly putting to themselves ever since the great struggle for predominance in the control of the relations of India with Europe began. It is well to recall these things from time to time, because the history of each generation of men is to forget precisely how and when the world came to be just what it is in its time, and therefore to be very much confounded when great changes, the result usually of conditions easily ascertainable, suddenly overcome the world as with a "speedy wonder." The great Indian question, which since 1857, which imperilled not only the British supremacy, but the life of every British subject in the Indian peninsula, came not only upon the world at large, but upon the statesmen and the people of England like a bolt from the blue.

It is a slight, but very instructive, illustration of the superficial and inadequate knowledge with which English statesmen and the Queen has been led to suppose that her East Indian subjects look with favor and complacency upon the presence in her suite and about her person of a Moonshah, or peshkara Hindu attendant, with sundry eunuchs, who, during the last few years, have been very carefully selected from the royal household once occupied, as our readers will doubtless remember, by that faithful and devoted Highlander, John Brown, who now lies buried near Balmoral under a monument erected by her Majesty to his memory. The Hindu attendants of the Queen are not a negligible part in every court ceremony and royal procession. They were regarded with infinite wonder and admiration by the Italians during her Majesty's sojourn at Florence in the spring of this year, and great pains have been taken to spread throughout London of the conspicuous place awarded to them in the good will of the sovereign, whom India knows as the Kaiser-i-Hind. Yet as a matter of fact the Queen's Moonshahs and the rest of her Hindu servants are Mussulmans, representing about 50,000,000 of the population of India, as against more than 200,000,000, who are the Mohammedan religion regarded with extreme dislike, but the rule in bygone ages of the Mussulman conquerors remembered with abhorrence.

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## BISHOP POTTER AND FATHER RITCHIE.

## A Notable Declaration Against the Eucharistic Presence of St. Ignatius.

TO THE EDITOR OF THE SUN.—Sir: The Episcopal Church in this country has been favored with a declaration signed by nineteen doctors of divinity and theological professors. This declaration is a manifesto on their part, giving the public and the Church at large their personal conclusions on the controversy between Bishop Potter and Father Ritchie, rector of St. Ignatius' Church of this city. It is well known that Bishop Potter has refused to administer confirmation at St. Ignatius, because Father Ritchie has maintained an abbreviated form of service at high mass instead of the full order for the celebration of the holy communion, as provided for by the Book of Common Prayer.

The point of contention, however, in this whole matter is not so much the form of the service, but, rather, fasting communion. Father Ritchie, as well as the rest of the Catholic party and the Anglican Church, takes a firm stand for that point, but Father Ritchie and Father Larabee of Chicago have gone a step further. They purposely omit from the 11 o'clock mass on Sunday morning all portions of the liturgy that refer in any way to the communion of the people, and also make it next to impossible for their respective congregations to receive at that service. Very recently Father Ritchie has declared that this rule applies only to his own congregation, and that outside people who seek the altar of St. Ignatius at high mass may have the benefit of communion without question.

The points the public are desirous to see settled are: (1) Whether the Episcopal Church has the right to refuse to administer the communion to the congregation at high mass, and can a layman take communion at a private service? (2) Whether the Episcopal Church has the right to refuse to administer the communion to the congregation at high mass, and can a layman take communion at a private service? (3) Whether the Episcopal Church has the right to refuse to administer the communion to the congregation at high mass, and can a layman take communion at a private service?

The undersigned (without in any way intending to question the good faith of those who differ from them) feel it their duty to put on record their entire lack of sympathy with any omission from the order provided in the Prayer Book for the celebration of the holy communion, other than those allowed by the rubrics. Their conviction in this matter rests upon two foundations. First, they could not (even should they deem such omissions desirable) feel justified in departing from what they understand to be the law of their church, which they have solemnly promised to conform. Second, they disapprove of mutilating the service either by the omission of all that portion which precedes the prayer for the people, or by the omission of the words of consecration, and expressly by words imply a communion of others besides the priest, would be to offend against the law of their church, which they have solemnly promised to conform.

THE FOLLOWING IS A COPY OF THE DECLARATION AND THE SIGNATURES:

TO THE EDITOR OF THE SUN.—Sir: Please give your opinion and advice upon the following: After passing through the border ruffian war, and a very bitter taste of Leconte prison in Kansas, I made a visit to Portland at the close of 1897, and in the following March started on my return trip. I was accompanied by a friend, and we were both very much interested in the trip. I was very much interested in the trip, and we were both very much interested in the trip. I was very much interested in the trip, and we were both very much interested in the trip.

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## THE NEGRO QUESTION.

## Southern Whites' Let the Negroes Go.

TO THE EDITOR OF THE SUN.—Sir: Benjamin J. Garrison and a number of other people who were attending a meeting of his in Georgia town illustrate a peculiar phase of the race problem in the Southern States. Mr. Garrison claims to be a citizen of Liberia, and for some time he has been stirring up the blacks in a time the superior advantages of the west African republic over those of the United States as a place of residence. The fact that he has plotted several parties to the land of promise gives him a peculiar hold on the confidence of the blacks of the rural districts, despite the fact that he is a white man, and a swindler and arrested as such more than once.

His method seems really to be to form small parties, who pay a regular assessment for the purpose of creating a fund with which to enable them ultimately to get to Africa. What he is a fraud and swindler, or the reverse does not affect in the least the fact that he can stir up the whites as effectively as he can the blacks in any Southern community where he undertakes to induce the latter to leave the country. Anybody can do this. A great many of the Southern blacks want to leave the country, and many of them have been deceived, but there are very few whites who want them to go or will permit them to do so if they can prevent it. This statement, coming from a man who has ranked high in diplomacy, might have its effect if not contradicted.

I am known in the community as a reputable business man and have been so known for years, and while Mr. Atwood was playing at politics and preaching the doctrine of the "Negro Question," I was a member of the community. I can and do employ at least a hundred of my people. I therefore think I represent a portion of the colored community who do not meddle with politics, but who strive to elevate their race in the only line which will be successful. I am not a politician, and I am not a member of any political party, and as one of those I would call Mr. Atwood's attention to the long residence of the colored people in this country, and to the fact that she was driven out of that State because of her continued advocacy of the rights of her people. I am not a politician, and I am not a member of any political party, and as one of those I would call Mr. Atwood's attention to the long residence of the colored people in this country, and to the fact that she was driven out of that State because of her continued advocacy of the rights of her people.

THE WIDOW'S FEAST.

TO THE EDITOR OF THE SUN.—Sir: Please give your opinion and advice upon the following: After passing through the border ruffian war, and a very bitter taste of Leconte prison in Kansas, I made a visit to Portland at the close of 1897, and in the following March started on my return trip. I was accompanied by a friend, and we were both very much interested in the trip. I was very much interested in the trip, and we were both very much interested in the trip.

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